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first to the charge of being too vague to be worthy of consideration. This charge has been anticipated by our author, who in this series of essays sets forth in the first place his reasons for believing his views to be feasible and necessary, and again how the work of the theorist may be done in the fields of biology and other allied natural sciences with the same prospect of success as has attended the so-called "intrusion" of mathematics into the field of physics. The author has with conspicuous effect explained his position, and the skill with which he has handled his subject is as remarkable as what will seem to many the audacity and the novelty of his views. In France and in Italy he has had nothing to complain of in the warmth of their reception, and as he claims that he has, after all, merely followed the example of some of the most famous English writers of the past, he should at any rate be rewarded by a careful examination of proposals which seem to so many of us to be fraught with hope for the future of science and humanity. γ

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THE NEW TESTAMENT. Translated from the Sinaitic Manuscript, discovered by Constantine Tischendorf at Mount Sinai. By *H. T. Anderson*. Cincinnati: Standard Publishing Co., 1918.

By comparing this translation with the photograph of the Greek manuscript, the reader will discover two things:

1. Important matter omitted by the manuscript is added by the translator.
2. Important matter added by the manuscript is omitted by the translator.

Under No. 1 we refer especially to the Mark Appendix and the Adultery section in John. The Sinaitic manuscript ends Mark thus:

*They said nothing to any one, for they were afraid of.....*  
*Gospel according to Mark.*

The English reader wants to see just how this venerable document looks in Greek. Consequently the addition of the second-century Appendix ("Mark" xvi. 9-20) falsifies this entirely. So, too, with the woman taken in adultery in John viii. The manuscript passes the story over in silence, but the translator inserts it with a note. The Bible Society does the same, both with Mark and John, in its edition of the Armenian Version, another of the ancient witnesses against these Gospel additions. Granville Penn, the grandson of William Penn, was the first to print Mark in English as it appears in the oldest sources, ending abruptly at xvi. 8 (London, 1836). That lay scholar rightly classed the familiar editorial addition as apocryphal.

Under No. 2, the Epistle of Barnabas and the Shepherd of Hermas follow John's Revelation in the manuscript, without any note to indicate that they do not belong in the New Testament. This is just the kind of fact which the serious reader wants to know, but the translator withholds the knowledge. The New Testament, in the fourth century, was not yet sharply cut off from the Apostolic Fathers, not until 397.

The translator died many years ago and represented a now extinct school of theological shuffling. The Standard Publishing Company of Cincinnati has done very wrong to perpetuate this sort of thing. In science, public opinion has always required literary men to speak the truth. In the twentieth century it expects religion to do the same.

ALBERT J. EDMUNDS.